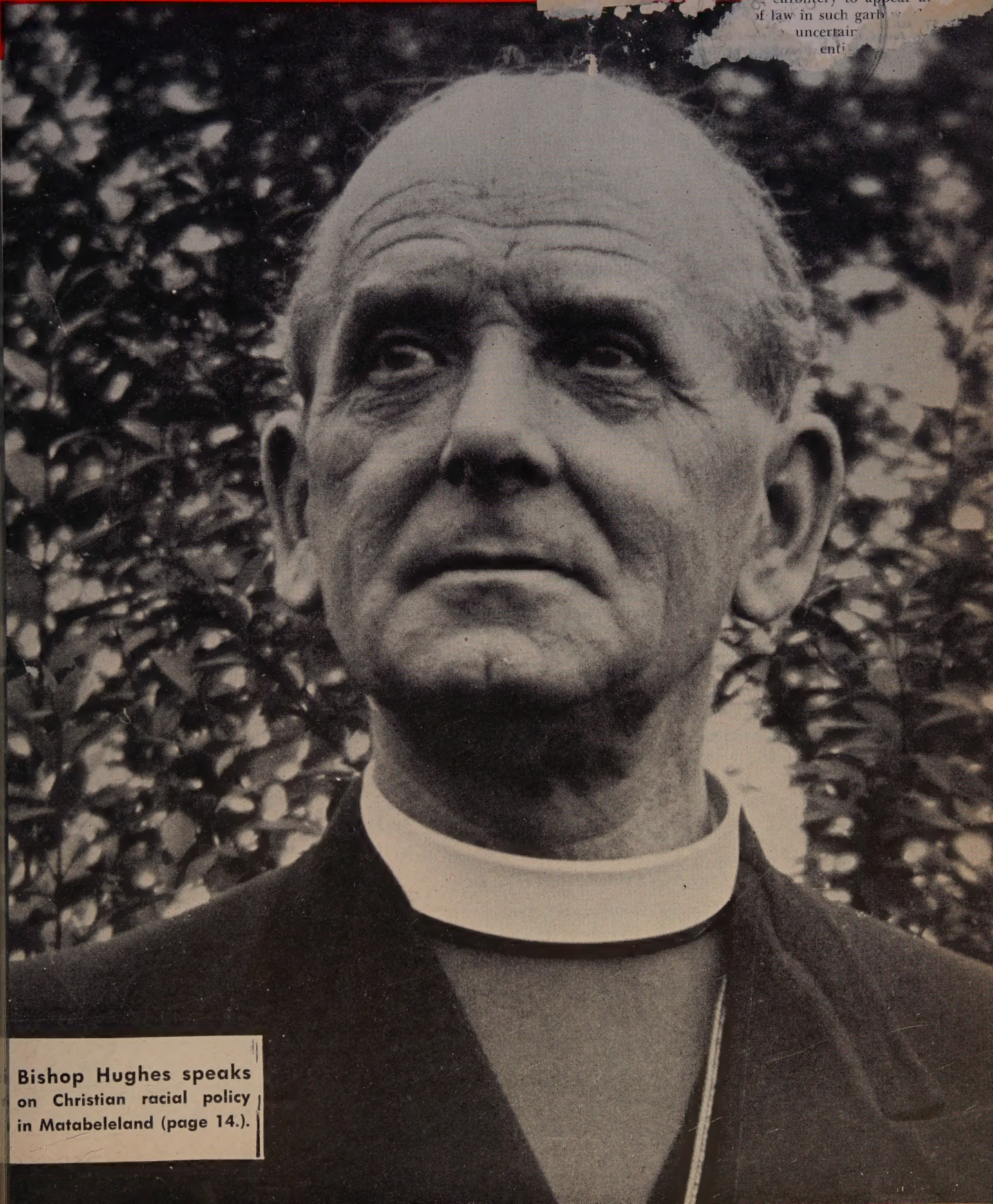


the Living CHURCH

December 9, 1956

A Defense of
Liberalism—P. 4

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Bishop Hughes speaks
on Christian racial policy
in Matabeleland (page 14.).



Seabury books for Christmas

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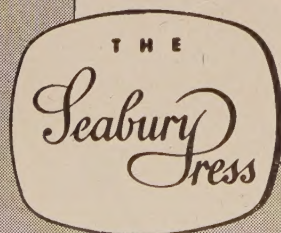
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the Living CHURCH

Volume 133 Established 1878 Number 24

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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Things To Come

December

Second Sunday in Advent
Executive Board meeting, Division of Home Mis-
sions, NCC, Indianapolis, Ind.
Joint Assembly, Division of Christian Life and
Work and Division of Home Missions, NCC,
Indianapolis, Ind., to 12th.
Congress of Evangelical Youth in Latin America,
Division of Foreign Missions, NCC, Barranquilla,
Colombia, to 20th.
National Council Meeting, Seabury House,
Greenwich, Conn., to 13th.
Third Sunday in Advent
December Day
St. Thomas
December Day
December Day
Fourth Sunday in Advent
Christmas Day
St. Stephen
St. John Evangelist
Solemn Innocents
First Sunday after Christmas

Over 100 correspondents, one in each diocese
district, and a number in foreign countries, are
Living Church's chief source of news. In emer-
gency news may be sent directly to the editorial
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Milwaukee 2, Wisconsin. Such material must be ac-
companied by the complete name and address of the
contributor. There is no guarantee that it will be returned,
but publication is at the discretion of the editors.

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of issue.

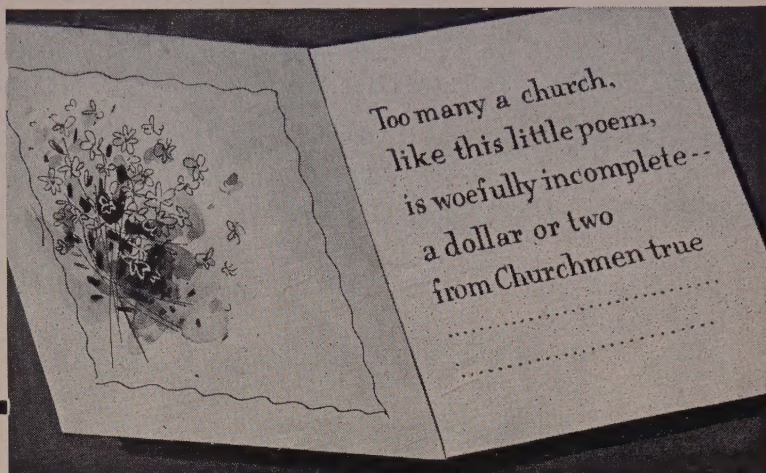
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Church who are experts in their fields. All manu-
scripts should be accompanied by addressed enve-
lope and return postage.

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identified and should be of religious interest, but
not necessarily of religious subjects. Pictures of non-
religious churches are not usually accepted. News
pictures are most valuable when they arrive in time
to be used with the news story. All photographs
should be accompanied by the complete name and ad-
dress of the photographer and/or sender and a
return, addressed envelope.

LIVING CHURCH is a subscriber to Religious
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December 9, 1956

Can You Fill in the Missing Line?



For instance, the last line might be: "Would help such needs to meet." Perhaps you can think of another or better last line. While we're not offering any prizes, we would appreciate receiving your last lines. It is possible we might want to use one or more in our activities, with your permission, of course.

What is this all about? It's about the American Church Building Fund Commission and its present problem. The A.C.B.F.C. has for over 75 years extended long term loans for the construction and repair of Episcopal churches. Many letters of gratitude fill our files, and tell of splendid accomplishments. This service has been made possible through the wonderful coöperation of the clergy and laity alike, whose gifts and offerings comprise the permanent fund.

A pressing problem confronts us and we are asking for your help. It is imperative that our permanent fund be expanded to take care of the endless new requests for financing that now overwhelm us. These are all worthy pleas for assistance. Just \$1.00 from you would mean so much. After you have put the last line into words, won't you put the words into action by sending in your contribution to help this very worthwhile project? Please write to address below:

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Is The Episcopal Church

As we enjoy the roominess of its grand dimensions, we rattle around in its great framework like pebbles in a gallon can

Is the Episcopal Church in danger of being so broad in doctrine and flexible in liturgy that it suffers for lack of depth in conviction?

Emily Gardiner Neal, writing in the November 11th issue of *THE LIVING CHURCH*, says she believes the "Church is being liberalized virtually out of existence." She feels that instead the Church "must speak, not in the confused babble of many tongues, but in the loud, clear, coherent voice of conviction."

With all this I disagree.

The Episcopal Church — and its heritage — has at least one thing in common with the United States as it was in colonial and frontier days. Most of its people migrated to it from someplace else in protest against something else.

The word "protestant" is a vital part of our name. We are correctly the Protestant Episcopal Church.

Take a look at the long list of "don't's" to be found surrounding the devout among the Methodists, Baptists, Lutherans, Presbyterians, and the varied off-shoots from their internal disagreements. Each of these denominations speaks with "the loud, clear, coherent voice of conviction" about these "don't's." And we protest against them.

Take a look at the long list of "do's" to be found surrounding the devout among the Roman Catholics. The "do's" of liturgy and religious practice have become the act of worship rather than the vehicle for worship — admittedly with many of them,

and perhaps unadmittedly with a few more. Most certainly conformity has developed a fear of non-conformity. These fears are not discouraged by those in authority. To the contrary, they are encouraged — and through the loud, clear, coherent voice of conviction." Again, against these required "do's" we also protest.

Room for All

To my way of thinking, no other Christian body protests so ably against the narrowness of both "don't's" and "do's" as does the Protestant Episcopal Church. No other Church embraces within the same doctrine and liturgy room equally for the Anglo-Catholic and the Low Churchman, with all the stages in between.

Now is that good or bad? Is that breadth without depth?

We find in our Church breadth in toleration of differences, without shallowness of conviction; depth in the spiritual values of liturgical worship without narrowness in required form.

And so be it always, as nearly high, wide, and deep as sinful men can come toward making God's institution on earth approximate His mercy for sinful men. So be it always, too, as a limitless horizon challenging our own strongest personal efforts.

But, as we enjoy the roominess of those grand dimensions, we rattle around in that great framework like pebbles in a gallon can.

Why?

In part, we like to tell ourselves that we are timid. And so we really

are, too. But are we quite sure that we are not using timidity as a respectable cloak for laziness?

My father, a doctor, had a favorite way of telling patients to be their physical age when they rebelled against advancing years. He would tell them that, when they felt an urge to undertake some physical exertion, common sense warned against, they should go and lie down until the urge passed away.

But some of us are old before our time, when it comes to exerting ourselves in behalf of our God and Church.

We need actually to be careful that our Christian muscles don't atrophy for failure to exercise them in religious opportunities which beckon enterprise and initiative.

We need to be careful that we don't cap the well of some of our noble intentions when they surge up within us demanding production, and through laziness, fail to live what might otherwise be our most useful days.

Every man needs to give expression to his greatest inspirations, both in his spiritual life and for his business life. For our inspirations and intentions, given exercise, constitute the power in our lives. And if we exercised them, then at least a few pebbles would bang around in this great framework of our Church and not merely rattle around loosely.

I heard a clergyman put his finger on another reason why we tend to rattle our lives away. This rector told

Too Liberal?



The Tower of Babel by Valkenborch

Camera Clix

ULD the Church speak, "not in the confused babble of many tongues, but in a loud, clear, coherent voice of conviction"? Harry Leadingham continues here the discussion of "liberalism" in the Church.*

congregation one Sunday morning. If Jews are God's chosen people, certainly Episcopalians could qualify as God's frozen people. He is not referring alone to lack of friendliness toward visitors after church on Sunday mornings. His point was that we stand frozen in the multiplicity of our fears. And how our fears do range! We don't welcome the stranger in our midst for fear we may be welcoming the pillar of the Church who has long been absent, or whom somehow we have so far failed to meet or recognize.

And we fear to speak out about our church as a religious institution to other men for fear we shall be found

out for what we are . . . sinful men professing a better religion than we live. We confuse unworthiness with hypocrisy and are afraid that, if we don't, somebody else will.

St. Paul has some warming words for us fearful men on that count. They are contained in the third chapter of his letter to the Romans, where he is writing about men who might think they can win salvation on their own merits by faultless observance of

*"Babble" and "babel" are of quite different derivation (as any large dictionary will show). Both, however, denote confusion of voices, "babel" coming from "Babel" in the story of the "tower of Babel" (Genesis 11:1-9, and picture on this page). According to this story, God broke up the attempt to build "a tower, whose top may reach unto heaven," by confounding the people's language, so that they were unable to "understand one another's speech."

the Jewish law. Paul gives such a thought a blunt rebuttal, saying in part, "Since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus. . ." (Revised Standard Version).

Thus, to all men, as to us, salvation is a pure and simple gift which we don't merit, but which no one else does, either. And while we are wholly unworthy of that gift, it is not hypocrisy to accept it ourselves, for it is freely given. And it is assuredly a matter of good news to tell other men that it is also available to them, even as it is available to unworthy people like ourselves.

Consequently we need have no fear in admitting, with all candor, that we personally fail God by not later than Tuesday of each week; but that at least we do owe it to Him to try to pick up the pieces and start anew on Wednesday; and that part of that effort is to try to do some work outside ourselves among other men, even as part of that effort is also to do some work within ourselves cleaning up our own lives.

One cardinal fact stands out for every person who fears his own unworthiness, but who makes a personal religious effort: that while we fail God, He does not fail us; and that all Christian experience is essentially one-sided in that direction.

The whole Church is made up of sinful men, professing a better religion than any man lives. And who is there, who after considered thought, would want it otherwise?

Personal Frailties

True, we should look at ourselves and within ourselves, and what we discover should keep us forever humble. But desertion of a high cause because we are unworthy of it is not humility. Let us acknowledge our own personal frailties, but without lessening our loyalties. Loyalty, and zeal in that loyalty, give us motive — purpose — for whatever power we do

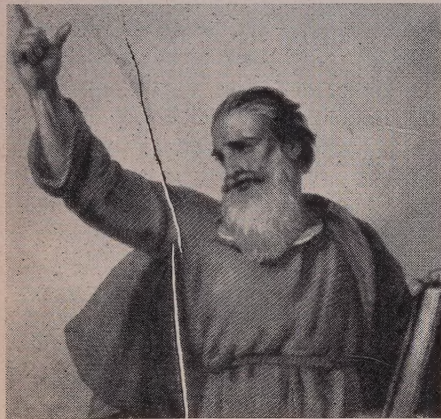
have in our lives, and direction for the purposeful movement.

No rattling pebble ever had power, motive, and purposeful direction.

"Behold, I stand at the door, and knock," says our Lord. "If any man hear my voice, and open the door, I will come in to him. . ." (Revelation 3:20). No man who accepts that awesome invitation will ever rattle his life away.

Can you answer these questions?

1. Do you sincerely think that it is the more important fact that you are going to die into immortality than that you are now living a life's span on earth? And that doesn't envision a



St. Paul: "Since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption in Christ. . ."

willingness to hibernate for three score and 10 years, but is a question relating to keeping the present in perspective against the backdrop of a future unknown, except that we know it is there.

2. Guard against a glib "yes" to that question, just the same, for the second question is: Do you really consider God to be the central fact, both of this world and eternity? In other words, is He the boss in both?

3. There is a fearful final question if you answer "yes" to that. Are you trying to live now the way you know you are going to wish you had tried to live when the time rolls around for your own very personal entrance into eternity?

The "confused babble of many tongues" must be just about the way man sounds to God, no matter how many "do's" and "don't's" Episcopalians agree on among themselves. And I believe there can be but one "loud, clear, coherent voice of conviction." And that's not the voice of any Church. Rather, that's the still, small voice speaking within each child of God, guiding him according to God as he can discover Him.

Music Is Of God

and as we leave His House, with songs of praise on our lips, it will inspire us in discharging our duties in the days that follow

By Edith C. Judd

At all times, but perhaps particularly during the Advent season, music rings a triumphant paean of joy in our hearts and spirits. For at that time we rehearse for Christmas the ancient carols and songs that have been known and loved for many generations, telling in glad notes the story of the Holy Birthday, even as in the Advent hymns we recall that blessed hope of our Lord's second coming "to those who look for Him."

Whether we are Christian or not; whether we are devoutly religious or frivolously gay; whether we worship in God's House, or stay outside, the old familiar Christmas carols and the never-to-be-forgotten story of the Babe who was born in a stable and cradled in the manger of an inn in old Bethlehem, grip our hearts anew. Those who believe adore with depth of joy and thanksgiving; those who cannot believe must indeed wish that they could, for the glory still shines forth as it did in the "Hallelujahs" of God's angelic choir; the promise of peace and good will still is given to all men.

Yet we are likely to forget, in the remembrance of that gracious promise of peace, that the angels' first words were, "Glory to God in the highest." It seems that the world does not remember that to God belongs the first thought of honor and glory, and that after we have offered Him praise and homage, then we may begin to expect the fulfillment of the rest of the angelic song of promise — "Peace on earth, good will to men," or as it is

more correctly rendered, "to men a good will."

We love the old songs of Christmas tide, but as Christians, it is in churches that the true music of Christmas inspires us. Our choirs emulate feebly perhaps, but earnestly and with true inspiration, the song of joy and announcement of our Saviour's birth while hymns and anthems spring a harmonious melody from our lips and hearts, joining, it may well be, with the grandeur of those heavenly voices before the throne of God; eternal and perfect in their worship and magnification of Jehovah, God Almighty, the Prince of Peace, His Son, and His High Priest in the heavens; and of His gracious Spirit, the Comforter, who would fill us, as vessels fit for His Master's use, with the wisdom, knowledge, and love of God.

An Angels' Choir

Music is of God. His heavenly choirs are ever trained and ready to give worship, praise, and adoration to the Majesty on High. Once, once, the heavens were opened and a few poor shepherds on earth saw and heard an angels' choir. Simple men they were, of childlike faith: meek and humble, like the Son of God who came to earth that night.

The author of the Book of Revelation — a book read at Evening Prayer during Advent — also saw and heard the anthems of an angelic choir: "I heard a voice from heaven, as the voice of many waters, and as the voice

a great thunder: and I heard the voice of harpers harping with their organs: and they sung as it were a new song . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth" (Rev. 14: 2-3).

The Psalmist said, "And He hath put a new song into my mouth, even praise unto our God" (Psalm 40, King James version). So, we believe, will the redeemed of the Lord learn to sing to perfection songs of praise and worship. Isaiah, too, looks far ahead to the time when Israel in the flesh, as well as the spiritual Israel (the Church), shall receive the blessing: "And the redeemed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 35:10). How that supreme and divine joy shall fill all creation with songs to the praise of God!

Music in Bible

The Bible is filled with music — from Genesis to the Book of the Revelation. In Genesis we read of Jubal — "was the father of all such as handle the harp and organ" (5:20). In Exodus there is the wonderful song of Moses, after the Lord had brought the children of Israel through the Red Sea in safety and avenged them by slaying the pursuing Egyptian host: "I will sing unto the Lord, for he hath triumphed gloriously: the Lord and his rider hath He thrown into the sea," etc. (Exodus 15: 1f), and another magnificent song that Moses sang shortly before his death: "Give praise, O ye heavens, and I will speak; and ye earth, the words of my mouth," etc. (Deuteronomy 32: 1f).

In the Scriptures are recorded the songs of Deborah (Judges 5); of trustful Hannah (1-Sam. 2), and many others. Songs of praise, trust, and guiding faith run like a thread of pure gold through the whole Book of Psalms. The last Psalm in the Book, Psalm 150, is a veritable orchestra and choir of glorification and homage:

Praise ye the Lord. Praise God in His sanctuary: praise Him in the firmament of His power.

Praise Him for His mighty acts: praise Him according to His excellent greatness.

Praise Him with the sound of the trumpet: praise Him with the psaltery and harp.

Praise Him with the timbrel and dance: praise Him with stringed in-



PARTICULARLY during the Advent season we do rehearse for Christmas ancient carols and songs known and loved for many generations. Shown here rehearsing: boys of the choir from the Church of St. John the Evangelist in St. Paul, Minn. The church has had a men and boys' choir for over 55 years.

struments and organs.

"Praise Him upon the loud cymbals: praise Him upon the high sounding cymbals.

"Let everything that hath breath praise the Lord. Praise ye the Lord" (King James Version).

We all know grandeur of the Magnificat, that glorious song of the Blessed Virgin Mary, Mother of our Lord Jesus Christ. And as we turn the pages, we come to aged Simeon in the Temple on the day of our Lord's Presentation. After he has seen and recognized the Christ, his song of thanks and resignation pours out from his heart: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word. For mine eyes have seen Thy salvation," etc. (Prayer Book version of St. Luke 2:29f).

So we may see that the Holy Spirit works in and through the hearts of God's faithful ones by the medium of music. It is part of our worship to God. As we offer our voices to God in His Church, by using them to bring the joy of worship to His service, let us remember that it is truly a part of His worship that we are privileged to present to Him in song and hymns and anthems and amens; joining, as it were, with the holy angels in praise and everlasting glory to our Father in heaven.

How can we be slack, or inattentive, or indifferent, or self-righteous if we, as God's choristers on earth, re-

member that really we are in the act of making an offering unto the Lord? Shall we not try to make as full and perfect an offering as the Holy Spirit gives us grace, in our mortal weakness, to do? As St. Paul wrote of the inner life of the spiritually minded: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:19).

If we truly are spiritually minded, as those who serve the Lord in any capacity should try to be, then the joy of our offering of praise will be a full one indeed, and its blessing will be full in return, for the joy of it will last. As we leave the House of God with His benediction upon us, the thought that we have been permitted to bring an acceptable offering of praise and thanksgiving to our Lord and Maker, will be present with us all through the days that follow, when we must go about our secular duties and occupations.

And as we so imperfectly sing our hymns of joy on earth, can we doubt that with us are joined the choirs of the heavenly host in their gloriously perfect service of praise in heaven? We are, as it were, rehearsing now, but some day we shall sing with them in visible unity, and then will our music blend with theirs perfectly, for we shall know from our Blessed Lord Himself that our offering has been, and is, well pleasing in His sight.

BOOKS

Tools

THE BACKGROUND OF THE LIFE OF JESUS. By **W. H. Oldaker.** Macmillan. Pp. viii, 88. Paper, 90 cents.

THE LIVING WORD. Some Bible Words Explained. By **Luther A. Weigle.** Thomas Nelson & Sons. Pp. 72. Paper, 35 cents.

TOOLS FOR BIBLE STUDY. Edited by **Balmer H. Kelly** and **Donald G. Miller.** John Knox Press. Pp. 159. Paper, \$2.

The Second Sunday in Advent (date of this issue of *THE LIVING CHURCH*) is commonly known as "Bible Sunday," from the reference to the "scriptures" in the Collect and Epistle. It seems appropriate, therefore, on this Sunday to devote this column to some recent aids to the study of Holy Scripture.

The period that extends roughly between the Old Testament and the new — covered largely by the Apocrypha — is not too well known by the average person. W. H. Oldaker's *The Background of the Life of Jesus* will, therefore, fill a real need, for it covers the ground about as concisely as possible, and in simple, non-technical language. At the end of each chapter are appropriate Scripture readings which illustrate the matters discussed and in turn enable the reader to read his Bible in the light of the new knowledge thus acquired.

There is at least one error. The governor of Syria who removed Pontius Pilate from office was not "pro-consul" (p. 21), but "legate"; for Syria was a major "province of the Emperor," governed by a *legatus pro praetore*, rather than a "province of the Senate." But on the whole, the book can be highly recommended.

Do you ever steal your neighbor's wallet — and justify your action by an appeal to I Corinthians 10:24, "Let no man seek his own, but every man another's wealth"? If so, you will no longer be able to find scriptural support for such conduct — not after reading *The Living Word*, by Luther A. Weigle, chairman of the committee of the Revised Standard Version of the Bible. For "wealth," meaning in the Bible not what we ordinarily mean by the term, but rather "welfare," "well-being," is one of 78 words in the King James Version discussed by Dr. Weigle that have changed their meaning since the KJV was produced early in the 17th century.

If you are a *serious* student of the Bible and want to purchase some of the best commentaries, concordances, and other tools of the trade — without wasting

money on inferior productions — you will find much help in *Tools for Bible Study*, which consists of 11 chapters that have appeared in the last few years in the quarterly, *Interpretation*. The top-ranking scholars who contribute to this symposium (one priest of the Church, Robert M. Grant, is represented) discuss not only the best works in each class, but how to use them to best advantage.

FRANCIS C. LIGHTBOURN

THE INTERPRETER'S BIBLE, VOLUME VI. Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. Abingdon Press. Pp. 1144. \$8.75.

Volume VI of the *Interpreter's Bible* covers a wide range of material through an almost equally wide range of contributors, each not only a sound scholar, but a competent writer — a rather new and welcome phenomenon in commentators. The Church's Old Testament specialists are well represented for the exegesis: Hughell E. W. Fosbroke (Amos); Charles L. Taylor, Jr. (Nahum, Habakkuk, Zephaniah); and Robert C. Dentan (Zechariah 9-12 and Malachi).

The critical methods employed in this volume are sound and positive, exceedingly persuasive by their fair weighing of the evidence, and rooted in both reason and faith.

Often in this volume, as in others of the series, the most immediately useful and valuable section is the exposition. No preacher can fail to be assisted by the



wealth of homiletical material set down in exemplary prose, aptly illustrated, and sensitively related to the present scene. Indeed most of the expository material would make first-rate spiritual reading, not only for priests and religious but for the laity as well.

Although this volume now concludes the Old Testament section of the commentaries, one important thing, from a Churchman's point of view, remains to be done — the setting forth of the scriptures in the context of the liturgy. One cannot help looking forward to such a liturgical examination of the scriptures as a further accompaniment to the necessary exegetical work splendidly carried out in this series. Even as they stand, these commentaries give an affirmative

answer to the rhetorical questions of asked by the great New Testament scholar, Sir Edwyn Hoskyns, in a Cambridge sermon:

"Can we rescue a word, and discover a universe? Can we study a language, awake to the Truth? Can we bury ourselves in a lexicon, and arise in the presence of God?"

JOHN O. BRIDGES

NEW TESTAMENT THEOLOGY. By **Eberhard Stauffer.** Macmillan. Pp. 373. \$4.

After Bultmann's *New Testament Theology*, comes the English translation of Stauffer's. It seems that we must always go to the Germans for such work. Unlike Bultmann, Stauffer believes that he can produce a unitary theology of the New Testament, rather than a series of theologies constructed from the various writers. True, he recognizes a development in New Testament thought, for his introductory section sketches that development from John the Baptist to Ignatius of Antioch.

The central portion of the work, however, is a comprehensive survey of what the author calls the "Christocentric Theology of History in the New Testament." This takes us from creation and the fall through the law and the promise to the central event of God's salvation in Christ and thence through the period of the Church to the final consummation.

A closing section investigates the New Testament evidence for the growth of the credal formulae which summarize Christian understanding of history.

This is a theologian's book, just as Bach is a musician's musician. The New Testament scholar will find here a valuable quarry — particularly in the appendices — for his scientific work. If it leaves one with an uncomfortable feeling, it is because it is so definitely dated. It belongs to that period which was marked by the rediscovery of the *kerygma* and the use of that discovery to buttress our ecclesiastical orthodoxies (in this case of course it is Lutheran orthodoxy which is so buttressed).

Since 1941, however, (the year of Stauffer's *Theology* was also the year of Bultmann's essay on demythologizing), we have moved on to a renewed concern with what is the essential core of the *kerygma* behind its first-century Jewish and Greek dress, and how that essential core can be proclaimed to the world of the 20th century. This is not to suggest that Bultmann has all the answers: it does mean that the Stauffer of 1941 is not asking the questions of 1956.

It is a pity that Dr. John Marsh was not able to produce this excellent translation, so much more readable than the translation of the Bultmann *Theology* a whole decade ago.

REGINALD H. FULLER

The Living Church

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be given at least as seriously as his own.

Seminary Deans

May I take this opportunity to express appreciation for the excellent editorial in the November 4th issue on the work of seminary deans, with which I found myself in hearty agreement. I had just been asked to contribute on a paper by Robert Leslie on the subject of Clinical Pastoral Training, a paper to be delivered at the Conference on Clinical Pastoral Training to be held in Atlantic City, November 9th to 11th, and quickly found my comments revolving around the editorial. The point is that the deeper purposes of clinical pastoral training and of the seminaries generally are the same.

(Very Rev.) CHARLES L. TAYLOR, JR.
Dean, Episcopal Theological School
Cambridge, Mass.

Three Cheers

Three long, loud cheers for Mrs. Neal! And more for you for obtaining and publishing her article [L. C., November 11th]. There is still life in the old Church! I thought to help a lot to have a symposium going toward a cure for "liberalism." Clerical anarchy is killing us. Where does this infection begin? I believe it begins as soon as a boy enters our system of secular education. And I think it gets a firm grip in our seminaries.

MANNING MASON PATILLO
Long, Calif.

Dispute — Ever Present

Comment on Mrs. Emily Gardiner Neal's remarks about the Episcopal Church [L. C., November 11th], might the suggestion be enquired that Mrs. Neal apparently has read very little purpose, and seems to have a slight understanding of what religious experience is like?

There has been no time when Christianity has been monolithic and undivided, and there is not and has not ever been a church in which dispute has been absent. The opposite situation were conceivable, Christians would either not have minds, or would have superhuman ones.

Once every man and organization on earth, the Episcopal Church is open to criticism on countless scores. If uniformity of thought and belief is what Mrs. Neal wants, she will find it in no Church whatever, but she can find closer approximations to it in some churches than in the Episcopal Church.

As to her assertion that her pilgrimage of several years "should not" have been necessary, that testifies only to the common denial of the human spirit for Utopia, and to Mrs. Neal's seeming unawareness of the "pilgrimages" that Christians in all times and nations have often found that they had to make. The Church cannot do it all for anyone, and the more sensitive an individual the more seeking he will probably have to undertake.

It does not imply that all organizations are of equivalent worth, nor that the Episcopal Church outshines most others. But fairly de-

Continued on page 22

sorts and conditions

AT ONE TIME, the Bible had, even in the lives of Churchpeople, the status of a classic — a book that everybody praises and nobody reads, as someone has defined it. Nowadays, though, it seems that people are reading and studying the Bible as they have not been for many years.

MY SON, Mike, attracted by the four-color ad for an illustrated Bible in last week's issue, informed me that that was one thing he wanted for Christmas. He got out a copy of the King James Version and compared it with the Revised Standard at what he regarded as a key point — the opening verses of the Gospel according to St. John — and pronounced the King James Version better.

"THE DARKNESS comprehended it not," Mike said, "sounds a lot better than 'the darkness has not overcome it.'" Which may be true, but it is nice to know, as I pointed out to Mike, what the passage means as well as how it sounds.

IT DOES NOT yet appear that the King James Version has been surpassed by the Revised Standard, although the latter is also remarkably fine and musical for reading aloud. Here is a passage from Exodus 14: 11-14:

And they said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? Is not this what we said to you in Egypt, 'Let us alone, and let us serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness." And Moses said to the people, "Fear not, stand firm, and see the salvation of the Lord, which he will work for you today; for the Egyptians whom you see today you shall never see again. The Lord will fight for you and you have only to be still."

The King James Version puts it:

And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore has thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people. Fear ye not, stand still, and see the salvation of the Lord, which he shall shew to you today: for the Egyptians whom ye have seen today, ye shall see again no more for ever. The Lord shall fight for you and ye shall hold your peace.

IN LITERARY quality there is not

much difference here. But many of the golden texts from other parts of the King James Version are deeply engraved on our hearts.

THE THING that is most bothersome to me about a modern version of the Old Testament is the loss of certain Biblical interpretations that reflected the mind of the early Church and quite possibly the mind of the apostles and Christ Himself. Those who wrote the New Testament saw "Messianic references" (references to the Christ who was to come) where nobody else saw them — neither their contemporaries among the Jews, nor the original authors of the passages in question.

THE BEST KNOWN example is the passage in Isaiah 7: 14: "Behold a young woman shall conceive and bear a son, and shall call his name Emmanuel." What the prophet really said was "young woman." But St. Matthew makes it "virgin"; and the King James translators made it "virgin," accordingly. The Revised Standard admits the possibility of "virgin" in a footnote.

THE PRINCIPLE, I assume, is that when you are reading Isaiah you want to know what Isaiah meant rather than what the author of St. Matthew's Gospel made out of it, although in this particular case the latter interpretation is not entirely ignored.

IN TRACING down the Bible references given in last week's column, I came across a similar case. In Haggai 2: 7, the Lord says, "And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with splendor." But the traditional reading of the King James version is: "I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory." A long-established name for Christ — "Desire of Nations" — disappears in the literal rendition of Haggai's prediction that all nations shall be shaken down to send money to Jerusalem.

THE POINT really is, I suppose, that you can't get along without the King James Version, not only for its beauty but for its witness to certain traditional Christian understandings; and you can't get along without the Revised Standard, either; for it does bring you closer to a precise intellectual understanding of the Bible, and does so with reverence and beauty. Use them both, and use them together.

PETER DAY.

Liberalism — Pro and Con

The word "Liberal" is one of many meanings, even within the religious realm. To some it implies a disbelief in the existence of revealed religion. To others it implies a disbelief in the authority of the Church to say what the Gospel is. To others, it may imply only a willingness of the Church to be patient in dealing with those who claim the privileges of membership but question or reject some doctrines or disciplinary regulations. To still others, it might mean that, while the Church is firm in applying doctrinal and disciplinary standards to its own members, it rejects the use of any form of force or pressure to bring people into membership.

Whether a person is a religious Liberal or not would depend in the first place on his adhering to one or another of these positions, and in the second place upon the choice of some particular issue or group of issues as the test of Liberalism. Does Christ teach that faith can move mountains? Do His followers insist that you are not one with Him unless you believe this teaching of His? Does the Bible say that the world was created in six days? Does the Christian Church insist that you must believe in the truth of every statement in the Bible, including this one? Does the Prayer Book provide that Fridays are days of abstinence? Does the Episcopal Church insist that you follow this rule if you desire the privileges of membership?

Then there are the great issues of original sin, the Incarnation, the Atonement, the Resurrection, everlasting life — how "Liberal" are you going to be about a religious position that claims the name of Christianity but yet denies one or more of these key doctrines? And is the Virgin Birth a key doctrine or isn't it?

Then, of course, there is the matter of accepting doctrines by a sort of "reinterpretation" which deprives them of their original meaning. This is what was known in the Roman Church as "Modernism," a movement to reconcile Christianity with disbelief by accepting the statements of the Creed as myths and metaphors embodying truth but not fact.

The Creed does actually contain at least one metaphorical statement; for everybody, including the people who framed the Nicene Creed, knows that God the Father does not have a right hand. However, to interpret the Creeds as a whole in modernist terms is repugnant to most of us, for it replaces whole-

hearted moral assent with a sophisticated legal assent.

In all these examples, the word "Liberal" has an essentially negative significance. Raising the question of how much control the Church should have over its message and its membership naturally brings up the question of what the minimum message is and what the minimum requirements are. The less you demand, the more liberal you are. And no matter where you personally stand, you can be sure that somebody else is too liberal for you and yet another person is not liberal enough for you.

If you call yourself a Liberal in religion, you probably mean that you would like Christians in general or your Church in particular to be a little more Liberal in this negative sense. If you are one of those who use the word "Liberal" as an epithet, you probably mean that you want Christians in general or your Church in particular to be a little stricter in proclaiming and enforcing Christian doctrine and practice.

But there is another sense in which the words "Liberal," and "free," and "liberty" have a much more positive and vital relationship to Jesus Christ and His Gospel. When one thinks of the word in this sense, the question of Emily Gardiner Neal's recent article, "Is the Episcopal Church being liberalized out of existence?" has to be turned inside out. The Church of Christ, including the portion of it known as the Protestant Episcopal Church in the USA, was liberalized *into* existence. That is what the New Testament is all about.

"Tell me, ye that desire to be under the Law," says St. Paul to the Galatians, "Do ye not hear the law? . . . He who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. . . . Jerusalem which is above is free, which is the mother of us all. . . . Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again in the yoke of bondage."

In St. Luke's Gospel, Christ declares Himself to be the fulfillment of Isaiah's prophecy: "He has anointed me to preach good news to the poor; He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

The Epistle of St. James speaks of "the perfect law of liberty." I Peter enjoins us to "live as free men." The Gospel according to St. John tells us that in Christ we shall know the truth and the truth shall make us free.

St. Paul applied the principle of Christian freedom specifically to the ordinances of the Jewish law, and fought to maintain the liberty of Gentile Christians. But the reason why he fought for Christian freedom — and — even more certainly — the reason why he won the fight was that Liberalism is an absolutely fundamental note of the Gospel of Jesus Christ.

"Where the Spirit of the Lord is, there is liberty."

The application of this principle to conduct has been expressed in the startling epigram, "Love God, and do what you please." It is perhaps equally correct to say, "Love God and believe what you please." The one thing necessary in each case would be such perfection in our love of God that we naturally do what He calls us to do and believe what He calls us to believe.

In fact, we do not attain either to total virtue or to total wisdom in this life. The man who would move toward the perfect freedom promised by Christ must follow the promptings of his own conscience and his own intellect, and must also find within the Christian fellowship the means of correcting and strengthening both.

The Gospel — "good news" — of our redemption in Jesus Christ is brought to us by other people in the first place, for no man ever heard of Christianity unless the Church, in the person of some minister or layman, brought it to him. Even the Bible, which has authority and immediacy of its own in defining and proclaiming the Christian message, would not exist unless Jews and Christians had written it in the past, preserved it through the ages, and printed and distributed it in our own generation.

To appropriate this good news for himself, each Christian must arrive at a personal relationship with Jesus Christ. But every means he uses to establish this relationship is something that has been taught to him or brought to him by the Church.

Accordingly, the Church's efforts to preserve the integrity of its message and to educate the minds and consciences of its members are undertaken for the very purpose of proclaiming and extending the liberty to which mankind attains in Christ — just as the Constitution of the United States incorporates a list of do's and don't's expressly to "secure the blessings of liberty to ourselves and our posterity."

The savage, fending for himself in the wilderness of a hostile world, has a certain kind of freedom — freedom from the necessity of accommodating his likes and dislikes to those of his fellowmen. But to perpetuate his life he needs a family; to secure physical safety, a food supply, and other amenities, he needs a tribe; to enlighten and liberate his mind he needs a language and a tradition. He must be shown how to make knives and arrowheads, how to light a fire, how to tell good mushrooms from poisonous ones. Generally speaking, the process of developing culture is one in which greater freedom is the direct result of greater social organization.

Freedom itself belongs on the Church's list of do's and don't's. Do be a free man. Don't use your liberty as a cloak of maliciousness. Do believe the Gospel. Don't be led astray by attractive alternatives to the Gospel. Stand fast in the liberty wherewith Christ hath made us free. If the Liberal wishes to practice and propagate liberty, he must be a servant of God, honoring all men, fearing God, loving the brother-

hood, and respecting authority. If the Catholic wishes to transmit the doctrines and sacraments and discipline of the Church without diminution or dilution, he must defend Christian liberty as zealously as he defends the doctrine of the Incarnation itself.

The specific place of the Episcopal Church within Christendom has a vital relationship to this matter of the tension between freedom and authority. We deplore, with Emily Gardiner Neal, the idea that belief that Jesus was "a good man" represents a sufficient acceptance of the Church's message about Jesus Christ. We deplore it because it is an inadequate foundation for Christian intellectual and moral and spiritual freedom.

Harry Leadingham's article in this issue, defending the Church's libertarianism, necessarily comes face to face with the fact that presenting even a Liberal faith in terms that provide meaning and motivation to life involves decisions and conclusions and assumptions which Christians do not share with non-Christians.

The Episcopal Church is not alone among Churches in thinking that it has the proper balance between freedom and authority — or, to take the point of view expressed by Mrs. Neal, that it could have the proper balance if only Churchmen appropriated their heritage more fully. Each Church, naturally, thinks that it has the purest and most complete presentation of the Christian message. Yet, we as Episcopalians have particularly strong grounds for our claim to this distinction. We have a perfectly explicit faith, expressed in the Creeds and forms of worship that have stood the test of the ages. We have a ministry in direct continuity with that established by Christ Himself.

Yet, all the laws and all the authority implicit in the Church's structure and standards are presented to its members as something they are invited to accept voluntarily for themselves. Clergy and laymen are not easily removed even under such painful circumstances as those of the Melish case. Erroneous belief is tolerated to an extent that seems scandalous to many. But is the Church really in danger of "being liberalized out of existence"? We do not think so. There has probably been no period within the past 100 years in which the members of the Episcopal Church in general had a firmer grasp on the whole faith and sacramental practice of the Catholic Church.

Call it "free Catholicism" or "Catholic freedom," or, in the terminology that was popular some years ago, "Liberal Catholicism." In any combination, these words mean that freedom is what Christianity is all about — freedom from sin, freedom from fear, freedom from darkness and despair, freedom for what Christ Himself calls being His "friends." (The difference between a friend and a servant is that a friend is free to say and do what he thinks right.) And the way to that freedom, as presented by the Episcopal Church, is the way of life in a community — the Church — that tells us frankly what is involved in living as free Christian men.

YOUR TAX-FREE GIFTS.

Consider now the good use to which such a gift to the Episcopal Church Foundation can be put . . . bearing in mind that it will be not only a gift that will help the Church today but one that will be used over and over again.



This is a personal message to those people who are contemplating gifts which can be deducted in figuring their income taxes for this calendar year . . . gifts which will be made between now and December 31. The decisions which will be made concerning who will receive these gifts are important; they are decisions which deserve prayerful consideration. Since 1949 when the Episcopal Church Foundation was created, more and more Episcopalians have been changing their pattern of giving. They have looked hard and carefully at this Foundation and have decided that here is an opportunity which deserves their support . . . an opportunity as big as the many big challenges which face the Church today in its mission and work throughout the world. It is true that the Foundation offers opportunities to serve over and above the generosity which prompts gifts at the parochial level or the diocesan level. Here briefly, in this message to you, is the story of the Episcopal Church Foundation and the opportunity it offers to Episcopalians everywhere.

What is the Episcopal Church Foundation?

One could adequately describe the Foundation in a single sentence: It is an instrument to help Episcopalians translate their Christian Faith into action. The essence of Christianity lies in deeds rather than words. Vague talk about being a Christian never fed a hungry person, never won a soul to God, never changed the world the slightest bit for the better.

A program that is considerably more than words alone.

The Church carries on a program far broader than ministering to the spiritual needs of its members. It is, as it should be, a militant force which puts ideas into action, which should and does constantly strive to play an increasingly important part in this most difficult era in history; it must work constantly to make a better and a more Christian world.

In today's complex society it must accept responsibilities for the minds and bodies, as well as the souls of men. It is our strongest shield in a divided world. Its work must include feeding the hungry, providing care for the sick, assisting friendless aged people, helping to educate needy youths. In city slums it is challenging the spread of juvenile delinquency, and it is bringing a more aware ministry to rural areas. The work of the Church here and overseas is and must be based on the needs of human beings and not on platitudes. It practices, as it preaches, that deeds are the only measure of Christian living.

The Church faces unanswered challenges.

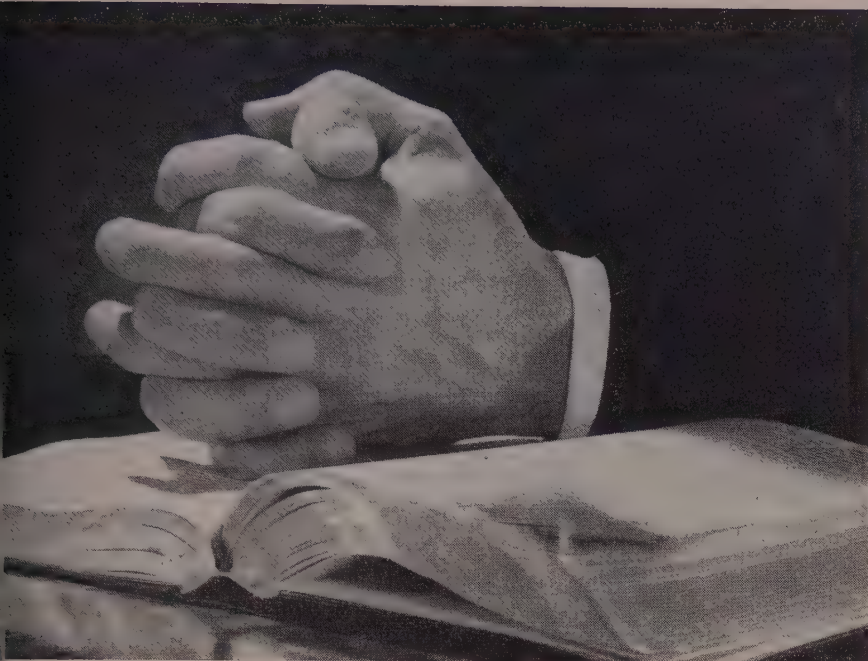
While the Church is doing much, the sad truth is that it leaves much undone. A hard way to put it is that its program — based on the second great commandment — is limited by the financial means available to it; those means, in truth, are not sufficient.

Episcopalians are usually surprised to learn that the income of the Church from regular giving is just about enough to let it hold its present position with practically nothing left over to enable it to undertake new responsibilities. The result: Many challenges are passed up . . . many who cry out for help cry in vain.

There is only one way the Church can move forward decisively into new fields of service. That way is the utilization of special gifts from its members. The history of such giving in the past discloses one surprising fact. These special gifts are often exceptional giving. And in the past these gifts have not been large enough to enable the Church to use them as a basis for future planning. Thus the Church was not able to accumulate a ready reserve of funds so that any opportunities for action, new challenges in a com-



FORE THE YEAR'S END



challenging world, could be taken advantage of without delay. It was long evident such challenges were to be met properly, another way was needed to provide with which to meet them.

... the Foundation was born.

Against this background that the Presiding Bishop called together a small group of laymen to discuss ways to provide a more firm financial basis for the Church... a more firm financial basis to meet unanswered opportunities. This was in the late '40s. The result of this meeting was a decision to build an organization to carry on a continuing program of informing Episcopalians of opportunities to the Church and of seeking gifts and translating those gifts into action to meet opportunities. The years which have passed have demonstrated how wise this was. Today the Foundation is a working reality; it is providing very substantial work in many fields that the Church would otherwise be unable to do. The full value of the work it has done would require many pages in this

to make a gift to the Episcopal Church Foundation.

The Foundation serves the giver as well as the Church. It has made it possible for every layman, whatever his means and whatever his special interest in the Church, to be a steward... to use the Foundation as a means of putting faith into action. He can designate gifts to aid a special project — in your own parish, in your diocese or elsewhere. The Foundation acts, then, as an impartial administrator of the gift, that its conditions are scrupulously carried out. Or you can make an unrestricted gift, which means telling the Foundation, "Take this and use it when and where you will accomplish the most for the Church." Such gifts, whether large or small, enable the Foundation to build up a reserve of funds which enable it to aid the Church in the future as new opportunities for service arise. Contributions can be made in cash or securities. And every gift is an allowable deduction for income tax purposes. Address your gift to

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Christian Racial Policy Is Goal Of Rhodesia, Says Bishop Hughes

By JEAN SPEISER

When the Rt. Rev. William James Hughes, Bishop of Matabeleland in Southern Rhodesia, left America December 6th, to return home, he had traveled 20,000 miles and addressed more than 160 gatherings — 72 in the United States, 88 in the British Isles — in behalf of a cause that dominates his ministry, that of preventing the disaster of *apartheid* (segregation) as it operates in the Union of South Africa, from occurring in Rhodesia.

"If a Christian racial policy wins its way there, in Rhodesia," Bishop Hughes steadfastly believes, "Africa easily may become the most important connecting link between the White and the non-White world."

"The problem before the Church is to train the African to take part in Christian civilization and to train the European to receive him."

In order to understand this problem, it is necessary to know something about this country and the place of the Church in it.

The diocese of Southern Rhodesia was set up in 1891. In 1952 the diocese of Matabeleland (Ma-ta-BE-le-land) was created out of it, and Bishop Hughes, then assistant bishop of Birmingham, was called to be its first head. Matabeleland, together with the dioceses of Mashonaland, Northern Rhodesia, and Nyasaland, form the ecclesiastical province of Central Africa, created in 1955.

These bishoprics are included in a new federal state — the Federation of Rhodesia and Nyasaland, formed in 1953 of former British protectorates. The new state now awaits dominion status. Living here are 7,000,000 Africans and 225,000 Whites.

The Matabele people are Zulus who reached Rhodesia from Natal about 125 years ago. Known for centuries for their great military discipline, they are also, Bishop Hughes says, "fine physically and mentally alert."

There is every opportunity to make a fair start in this comparatively new land — a "settlers' land" the bishop calls it, in which 1,000 White immigrants, mostly British, arrive every month.

"Remember," he pointed out, "that contact between Black and White on any large scale is only 65 years old, compared with 300 years in the Union of South Africa."

Racial Partnership

"The declared policy of the government," he continued, "is partnership between races, as opposed to that of White supremacy."

"The Federation therefore is in a key position in Africa. If its 'partnership' policy succeeds, its influence throughout the rest of the continent will be very great. There is a chance, even, that it may by example be able to effect changes in the Union of South Africa, where the government is more sensitive to public opinion than may seem apparent."

But, warned the Bishop, "if this is to come to pass, all spiritual forces need to be strengthened, because personal relations depend only incidentally on economic factors or government legislation."

Bishop Hughes' diocese is close to 200,000 square miles in area (about the size of Colorado and Wyoming combined). Its residents include 1,000,000 Africans and 80,000 Whites. In addition to the 100,000 square miles of Matabeleland, there has recently been added to his jurisdiction the Protectorate of Bechuanaland, whose chief, Seretse Khama, acquired fame some years ago by taking a British white woman as his wife.

It is obvious that Bishop Hughes considers his pastoral role an important one. In visiting his 12 fully organized parishes and 14 mission stations he travels by car on main roads, "by jeep in the bush."

Total communicants, he estimates, are 42,000 Whites and 60,000 Africans.

The pro-cathedral is located at Bulawayo, the original seat of the Matabele king. Three hundred miles away is Salisbury, capital of the Federation. Good roads extend from Bulawayo to every point on the continent. The country is much more developed, says Bishop Hughes, than that of British Guiana, of comparable size. There is much farm land and cattle country.

Delectable Climate

The altitude is more than 4,000 feet, and the climate "delectable," with an average summer temperature of 85 degrees. [The Bishop shivered and looked over his shoulder at the dreary New York landscape.]

The Roman Church in the Federation is represented by about three to every five Anglicans, but the other combined denominations are "together about as strong as we." Jehovah's Witnesses and Seventh Day Adventists are "very active."

The Mohammedan element — the only other faith represented — is negligible, inasmuch as there are only some 7,000 Asians in the country.

The area is rich in minerals, with rapid industrial development that Bishop Hughes describes as "potentially of great benefit to the whole world."

The only threats to the young state's future, seemingly, are:

✓ The rise of Black nationalism, "rooted in the hate of everything White — whether government, commerce, education, or religion. This is the sort of thing the South African government is trying more than any other, to foster."

✓ Communist penetration. "It is well known," said Bishop Hughes, "that Jomo Kenyatta, leader of the Mau Mau, had four years in Moscow before organizing this movement. Happily, it never penetrated Rhodesia — never got farther south than Kenya."

"Our sails, for the present," he affirmed, "are set fair."

"To be sure, there are obvious flaws. One is the pass law applicable to Africans, who must at all times carry an identity card (this has been in effect since their arrival more than 100 years ago) and I personally think it will just die."

"Another seeming inequity is the land apportionment act, which restricts areas to White and Black people. It is described by the government as intended to prevent speculators from buying up real estate to the disadvantage of the Africans."

"African women urgently need emancipation. Before the Whites arrived, they were only chattels. Now — in the last fifty years — they are coming to school."

Schools are now segregated, but the rule is being changed. Early in 1957 the University College of Rhodesia, the only degree-awarding college in the Federation, is scheduled to open its doors to fully integrated classes.

Segregation Ending

"As time goes on," says Bishop Hughes, "we expect this to penetrate to the lower schools. The point to bear in mind is the contact between Blacks and Whites is still a new thing, and that a high percentage of Africans are still very primitive."

"The immediate thing, of concern to the Church, is the building of a new high school for Africans 18 miles from Bulawayo at the Cyrenian Mission, which eventually will cater for 350 boys. At our next intake in January there will be places for 50. Already the applications have passed 2,000."

The country is building schools as fast as it can finance them, the bishop reports.

"The government's educational policy is not only liberal, but offers every encouragement to the African, whose demands are so great that both government and missionary resources are stretched to the full."

Local people make their own bricks and supply the labor and, in the case of the Church schools, the government gives grants-in-aid to all teachers, which raises their salary scales to those of government school instructors. It also gives a building grant of one-third of the cost of the new high schools.

In Matabeleland secondary schools the liberal arts are strong, with next emphasis

arts and crafts, and teacher-training. The gap between elementary school and college, previously so vast, is closing slowly.

What voice does the African have in the government?

"There is a common voters' rule," replied the bishop, "which means, in effect, that anyone with an annual income of \$100 to \$300 pounds may vote, regardless of race. Today only 3% of Africans vote. One pound is worth \$2.80 in American money."

"If this seems unfair, let me point out that in 1953, in one area of 80,000 square miles, cattle sold by Africans realized \$8,000 pounds (about \$674,000). In my tour of the countryside, never have I seen anything approaching a 'shanty-town.' The new houses — and they are a-building all over the place — are all brick. Many new roads are being built as well." Locally, the African township is governed by town councils, which are autonomous.

Perhaps the most encouraging observation in the sharing of governmental responsibility is the election of six Africans to the two-house governing body.

Living Together

"We are learning to live together," said the bishop. "If we don't, there will be trouble." The bishop's intensive U.S. tour was planned by Bishop Boynton, Suffragan of New York, whose guest Bishop Hughes was in that city, and the American Church Union. He addressed the annual ACU Council banquet in October.

Speaking in such widely differing communities as Bridgeport, Conn.; White River Junction, Vt.; Michigan City, Ind.; San Francisco and Placerville, Calif.; Portland, Ore.; and Fort Worth, Texas, Bishop Hughes visited 21 cities.

He preached at the cathedral in New York, and at several churches there, and was the first guest on the new 1956-7 series of Bishop Pike's Sunday television program.

Several Lions clubs were privileged to hear him, as well as the society for the advancement of Caribbean Education and students at General Theological Seminary, Berkeley Divinity School, and the Philadelphia Divinity School.

The Sunday before he left for London, where he will address the Houses of Parliament and theological students at Kings College, Bishop Hughes preached three sermons in New York City and its suburbs.

Between times, the days of the slight indefatigable Bishop were studded with "fixtures" (appointments).

He has visited the U.S. twice before — in 1949 and in 1950. Said he in parting: "The more I see of this country, the more I like it. I think your energy and vigor are phenomenal, and I believe you are accomplishing great things — not only as a country, but as a Church."

Hungarian Refugees Met at Camp Kilmer

By Episcopal Canon

When the first planeload of 60 Hungarian refugees arrived at Camp Kilmer, N. J., on November 20th they were met by Canon Robert D. Smith, chairman of the Christian Social Relations Department of the diocese of New Jersey. A huge placard in their own language which read, "God has brought you" also greeted the Hungarians.

The Episcopal Church has assured Church World Service of its readiness to take responsibility for 200 Hungarian families in this country. The Church, which recently gave \$2,000 for Hungary from the Presiding Bishop's Fund for World Relief, has indicated that it will cooperate fully with Church World Service, relief arm of the National Council of Churches in the resettlement program.

The Episcopal Church offer was made on the basis of a flood of letters, telegrams, and phone calls received from dioceses all over the country. The clergy and laymen who offered help are being advised of this Church's continuing responsibility for aid to refugees from all parts of the world.

The Rev. Alexander Jurisson, himself a displaced Estonian Orthodox priest, said: "We can't tell what may happen tomorrow in Poland or Rumania." Fr. Jurisson is Resource Secretary for the Episcopal Church's Committee on World Relief and Church Cooperation. He said that refugees already in waiting camps, who are "also victims of the same Communism," must not become "forgotten children."

The Rev. Almon R. Pepper, head of the Christian Social Relations Department of the National Council, said that through support of Church World Service and the Presiding Bishop's Fund for World Relief, Church men and women are in a position to give immediate aid in any emergency. "The Presiding Bishop's Fund is ready to act whatever happens, wherever it happens."

As of November 1, 1956, member churches of Church World Service have resettled 14,217 refugees. Of these, 2,182, or about 1,000 families, have been taken care of by the Episcopal Church. Before the expiration of the refugee relief act the Church expects another 1,000 families.

Refugees are brought over under preliminary assurances signed by the National Council. The parish and diocesan committees move into action on their arrival to secure jobs and housing.

Dioceses who have led in this work are Massachusetts, Connecticut, Michigan, Pennsylvania, and New York. Fr. Jurisson noted that the Brotherhood of St. Andrew of the diocese of Connecticut has been especially active, and the diocese of

Los Angeles has accepted a large number of Dutch refugees from Indonesia.

The World Council, which has been working at the Austro-Hungarian border since the beginning of the emergency in Hungary, has advised member Churches that "as in almost all refugee crisis, the primary need is money, that commodity that can do most and be used flexibly to cope with constantly changing emergencies."

Commenting on the successful relief operation in Austria, Dr. Norris Wilson, Executive Director of Church World Service in America and a member of the World Council Relief Committee, said Christians all over the world would be heartened to learn that "the Church was there."

Fr. Ferris Declines Election As Bishop of Central America

The Rev. Raymond T. Ferris, rector of Christ Church, Nashville, Tenn., has notified the Presiding Bishop that he will not accept election as missionary bishop of the newly created missionary district of Central America.

Fr. Ferris' election took place at the recent meeting of the House of Bishops, November 12th to 16th, at Pocono Manor, Pa.

Because of his non-acceptance, another election will have to be held — at the next meeting of the House of Bishops at Sewanee, Tenn., September, 1957, unless a special meeting should be called in the meantime.

The Rev. Ralph S. Dean Elected Bishop of Cariboo

At a meeting of the Synod of the diocese of Cariboo, British Columbia, on November 21st, at Kamloops, the Rev. Ralph Stanley Dean, principal of Emmanuel College, Saskatoon, was elected bishop of the diocese of Cariboo. He was elected on the fourth ballot.



REV. R. S. DEAN

Dr. Dean graduated from the University of London and after some years of parochial experience in a London slum parish and in a country town he became chaplain and later vice-principal of the London College of Divinity. Five years ago he was appointed to his present position in Canada. In announcing his acceptance, Dr. Dean stated that he regarded the call as a challenge of a missionary nature which was not to be evaded. As a conductor of quiet days, retreats, clergy conferences, and parochial missions, his services have been highly valued wherever he has served.

ILAFO Plans Conference In England Next September

The Central Committee of ILAFO (International League for Apostolic Faith and Order) will hold a conference in England from September 5-12, 1957, according to an "informal letter" sent to ILAFO sympathizers by the Rev. Michael Bruce, Executive Secretary.

ILAFO exists "to promote understanding between Catholic minded Christians of various communions" and "to enable such Christians to . . . work together for the unity of all Christians, according to Apostolic Faith and Order." An ILAFO conference was held in Racine, Wis., summer of 1954. The Primus of the Scottish Episcopal Church is honorary president of ILAFO, and Bishop Brady of Fond du Lac, honorary vice-president. The Rev. Raymond Raynes, C.R., is chairman.

It is hoped that countries represented in ILAFO will plan to send a delegation to the proposed conference. The conference is planned to consist primarily of responsible theologians and Churchmen who accept ILAFO's aims, but it is hoped that each delegation may also include one or two able young people who may begin to prepare themselves for carrying ILAFO's work further in the future. The general theme of the conference will be "The Catholic Approach to Reunion."

The site for the conference will hold up to 80 people. There will be a registration fee of £2 (about \$6). This will not be returnable, but may be transferred to an alternative delegate from the same country. The total cost of the conference will not be more than £6.10.0, including the registration fee (about \$18).

Intending delegates are asked to get in touch as soon as possible with their national representative or with the Rev. Michael Bruce, Executive Secretary, ILAFO, Chiddingfold Rectory, Surrey, England.

Five Russian Orthodox Churches Switch Allegiance

A total of five Patriarchal Russian Orthodox Churches in America have renounced their allegiance to the parent body in Russia and have affiliated with the Russian Orthodox Church of North America within the last year. The latter Church is autonomous and does not recognize the authority of the Moscow Patriarchate. The Patriarchal Church is under the jurisdiction of the Moscow group.

A spokesman for Metropolitan Leonty of New York, head of the Russian Orthodox Church of North America, said that a growing movement among the congregations and pastors of the Patriarchal Church to switch their affiliations was becoming evident. He added that two other congregations were "in the process" of taking the same step.

The Patriarchal Church claims a total of 46 affiliated congregations and gives

no statistics as to membership. The Russian Orthodox Church of North America is listed in the National Council of Churches Yearbook of American Churches as having 350 congregations with a membership of 750,000.

[RNS]

Cooperation Between Sexes Discussed by World Council

If the Church "dared give up its conservatism" on the roles of sexes it could release new power for its work in the world, said Miss Helen Turnbull, associate secretary of the Department on the Coöperation of Men and Women in Church and Society of the World Council of Churches. Miss Turnbull was speaking at an interchurch meeting at the Grosvenor Hotel in New York City sponsored by the World Council.

Miss Turnbull said Christian faith "has a revolutionary new element to bring to the present broken relationships between men and women." She said it seeks to replace competition, defensiveness, loneliness, and mistrust with acceptance and appreciation. The new Churches of Asia and Africa are practicing coöperation as a matter of necessity, she said, and their clergy and laity are surprised by the conservatism of the mother Churches in the United States and Europe.

After her talk, Miss Turnbull stated she believes ordination of women will come to all the churches "in God's own time." She said, however, that it is not a pressing concern now of either the World Council department or the Episcopal Church.

Moscow Uses Statements of Churchmen to Deny Deporting

The Moscow Radio broadcast a veritable avalanche of statements by Churchmen allegedly denying that Hungarians had been deported to the Soviet Union. The statements also were aired over stations in the satellite countries, with the exception of Poland.

All the statements were read by announcers. One of them attributed to the Bishop of Munkacevo and Uzhgorod said: "Roads from Hungary pass through our region, and we all watch closely the routes of these 'deportees' by rail and automobile. Because of my clerical position, I am visited daily by many people, and not one has seen or heard of a single arrested person being deported. This is clearly because there are no such persons."

Archbishop Palladii of Lwow and Tarnopol (now the Soviet Ukraine) was quoted as saying: "We do not know of a single case of forced deportation from Hungary to the Soviet Union, and we live close to the Hungarian border, which is connected to the Soviet Union only by the Ivov Railroad."

[RNS]

Bishop Quin of Texas Dies

The Rt. Rev. Clinton S. Quin, retired Bishop of the diocese of Texas, died November 29th at St. Luke's Hospital, Houston, after a long and lingering illness, at the age of 73. Bishop Quin had retired on October 31, 1955, after 37 years of service as bishop of Texas. Bishop Quin entered the hospital on November 9th.

Bishop Quin was consecrated as bishop coadjutor of the diocese of Texas in 1918 and took over as bishop of the diocese in 1928. He had previously served as rector of Grace Church, Paducah, Ky., and as rector of Trinity Church, Houston.

Religious Drama Presented On Church Anniversary

Over 1,200 persons viewed a full length play, "The Zeal of Thy House" by Dorothy Sayers, which was presented by Grace Church, Utica, N. Y., as part of their 100th anniversary celebration.

The play was directed by Marjorie Hughes and the music was written and directed by Frederick Monks, organist of Grace Church. The church, with the cooperation of the local Players Club, presented three public performances of the play in the chancel of the church.

Bishop Peabody and Bishop Higley were guests at a special centennial service at which the principal speaker was Clifford P. Morehouse, whose topic was "The Missionary Task of the Church." He discussed his world-wide travels, emphasizing the work of the Church in India, Okinawa, and the Philippines.



GRACE Church celebrates anniversary with drama

The Living Church

Former Roman Congregation Honors Retiring Priest

When the Rev. Joseph Anastasi became the Episcopal priest to a whole congregation of former Roman Catholics over 31 years ago, he faced many problems. The church, St. Anthony of Padua, in Hackensack, N. J., was debt ridden and foreclosure proceedings on the building had been started. With the exception of a baptismal register, there were no records on the tiny congregation and the parishioners, who to all intent and purpose were Roman Catholics, knew next to nothing about the Episcopal Church. The church had been closed by the Roman Catholic bishop and the Italian congregation had been told to attend another church some distance from the Italian colony where they lived. Unwilling to give up their church, the congregation appealed to the Episcopal Bishop of Newark to provide services for them during Holy Week and Easter and Bishop Stearly sent Fr. Anastasi to officiate at those services.

For over 31 years Fr. Anastasi served the congregation at St. Anthony's. On October 21st the faithful priest, who a few years ago had been made Archdeacon of Italian Work in the diocese of Newark, retired, at the age of 72. Farewell services and a reception were held for Fr. Anastasi at which the congregation presented him with a purse and an oil painting of himself, which will remain in St. Anthony's. Fr. Anastasi will live in Orlando, Fla. The church and parish hall were banked in flowers during the reception, donated by a Roman Catholic florist of Hackensack who wanted to take part in the tribute to Fr. Anastasi.

The first thing Fr. Anastasi did when he took over St. Anthony's was to present the congregation the position of the Episcopal Church and to see how the financial problems could be solved. A member of the Board of Missions, a vestryman of Christ Church, Hackensack, got busy on the legal and financial angle. The debt of \$9,000 was borrowed from a bank and the Board of Missions made a gift of \$1,000 and a loan of \$2,000. Six months later, St. Anthony's became an organized congregation of the diocese of Newark, with 100 communicants, an increase of 38 over the previous Easter.

Now, in 1956, the church has a membership of 130 families, with 536 baptized members and 319 communicants. They have a beautiful church, well equipped and free of debt. Over 250 people attended the testimonial service for Fr. Anastasi including a number of clergymen from churches throughout the dioceses of Newark and Long Island.

Charities Fund Exceeds Goal

The 1956 Episcopal Charities Fund in the diocese of Rhode Island has already exceeded its goal of \$135,000 by over

\$2,000, according to an announcement by Bishop Higgins of Rhode Island.

Money collected through the charities fund will go to the Bishop's Discretionary Fund, College Chaplain Service, Institutional Chaplain Service, Holiday House, Pascoag Youth Center, St. Andrew's School, St. Dunstan's School, St. Michael's School, St. Martha's House, St. Mary's Home for Children, and Seamen's Church Institute. The fund, now five years old, has raised a total of \$500,800, with the annual contributions more than trebling since \$45,200 was contributed in 1952.

Sisters Travel 1,500 Miles For Confirmation Instruction

About 1,500 miles were traveled by Ciana and Michala Buckmaster in preparation for their confirmation day. The girls, who will be confirmed at St. Cornelius Church, Dodge City, Kan., traveled 125 miles from their home in Elkhart every Tuesday during the summer months to be instructed for confirmation by the rector of St. Cornelius', the Rev. R. W. Treder. Elkhart is in the southwest corner of the missionary district of Salina, many miles from the closest Episcopal Church.

Annual Joint Services Held By Wilmington Churches

One of two annual joint services held by the congregations of Trinity and Old Swedes' Churches, Wilmington, Del., was held on November 18th, when the congregation from the 'mother church, Old Swedes', joined the congregation in Trinity Church. The Rev. John Craig Roak, rector of Gloria Dei Church, Philadelphia, was the guest preacher.

Trinity parish dates its history from the Swedish settlement in Wilmington in 1638, when the first church, Swedish Lutheran, was founded in a stockaded fortress. The stone church, now known as Old Swedes', was dedicated in 1698. In 1791 it was transferred from the Swedish Lutheran to the Episcopal Church. In 1830, a brick chapel was built and became the parish's center of worship. In 1891 the present stone church was completed. The original church was renovated in 1842 when it became Trinity Church and services were resumed there in 1847.

The two congregations have functioned together under essentially the same administrative pattern since 1847. Each has full parish status and representation in the diocesan convention, although there is a single vestry for the two congregations. Details of administration are handled by a Prudential Committee from Old Swedes' and an Executive Committee from Trinity.

Assistant Secretary of NCC, The Rev. Earl Adams, Dies

The Rev. Earl F. Adams, assistant general secretary of the National Council of Churches and general director of the NCC's Washington office, died of a heart attack on November 1st. Dr. Adams is the second high-ranking executive of the National Council of Churches to die within the past few months. The Rev. Walter W. Van Kirk, executive director of the department of international affairs of the NCC, died on July 6th.

Dr. Adams had directed affairs of the National Council of Churches in the nation's capital since the NCC was established in 1950. In this and other capacities he contributed heavily to the work of the 30 Christian communities cooperating in the NCC's numerous programs.

For two years prior to 1950, Dr. Adams served as executive secretary of the planning committee that shaped the organizational structure of the National Council of Churches.

From 1945 to 1948 Dr. Adams was the executive director of the Protestant Council of the City of New York.

He served the American Baptist Convention, as general director of promotion from 1939 to 1945.

For many years Dr. Adams held important offices both in his own church and in interchurch organizations, including membership on the Executive Committee of the Baptist World Alliance, the American Committee for the World Council of Churches, the Board of Directors of Church World Service, and the General Commission on Chaplains.

Bishop Küry of Old Catholic Church in Switzerland Dies

The Rt. Rev. Adolf Küry, Bishop emeritus of the Old Catholic Church of Switzerland, died November 26th.

He was born in 1870 and became bishop of the Swiss Old Catholics in 1924 and held that office until his retirement about a year ago. He was succeeded by his son, the Rt. Rev. Urs Küry, present Bishop of the Old Catholic Church of Switzerland.

Dean Pike Leads Discussions At New Orleans Religion School

Dean Pike of the Cathedral of St. John the Divine, New York City, delivered a series of lectures during an Episcopal School of Religion at New Orleans, held at Christ Church Cathedral, November 12th to 16th.

Speaking on "The Christian Answer" Dean Pike covered the specific fields of "Fear," "Guilt," "Frustration," "Loneliness," and "Despair," in his lectures. Evening Prayer was led by Bishop Jones of Louisiana, the Rev. William Richardson of St. George's Church, the Rev. Louis

A. Parker of St. Anna's Church, the Rev. Ralph Bridges of the Church of the Holy Comforter, and the Rev. Stephen Skardon of St. Paul's Church.

Cardinal Mindszenty Has "Political Aims Under His Cassock," Organ Charges

Josef Cardinal Mindszenty, Primate of Hungary, was denounced as "a tool of reactionary forces" by *Nepszabadsag*, official organ of the Soviet-supported government of Janos Kadar.

The publication's attack was the bitterest since the cardinal was forced to take asylum at the American legation in Budapest on November 4th after the Russians moved in to crush the anti-Soviet insurrection. It was given priority treatment by the Moscow Radio, which said that "true Communists have always known the political affiliations of Cardinal Mindszenty." This was in reference to *Nepszabadsag's* statement that on October 29th and 30th the insurgents had, called for the establishment of a "Mindszenty government."

The newspaper described the cardinal as "a typical representative" of Horthy Fascism which wanted an end to Socialism. It said he had expressed his counter-revolutionary aims in a radio speech on November 3d in which he "did not omit threatening all whom it might concern."

(Admiral Nicholas Horthy was named Regent of Hungary in 1920 when the government voted for a monarchy. He was removed and interned in a German concentration camp in 1944 when the Nazis occupied Hungary. He now lives in Portugal.)

Declaring that the cardinal also had demanded a reckoning with "responsible persons in all fields," *Nepszabadsag* asked: "What was this if not a proclamation of a general campaign against the partisans for proletarian power?"

"All this reveals Mindszenty as a counter-revolutionary spokesman with political aims hidden under his cassock," the paper said. "His appearance on the counter-revolutionary stage was not just the appearance of one person for organizations such as the Catholic People's Party, the Democratic People's Party, the Christian Front, and the Christian Youth Party which have already bobbed up in political and social life."

Nepszabadsag declared that Cardinal Mindszenty's reappearance was "a warning to those fighting for the purging and protection of the people's power."

"Mindszenty, like other politicians of the bourgeois restoration, was made cautious by the presence of Soviet troops on the outskirts of Budapest and the news about more Soviet troops entering Hungary."

"That is the reason why he abstained from entering into details regarding the abolition of land reform and the handing back of industries to their former owners. The Horthyite leaders wanted to thrust the cardinal into prominence, regarding him as a man above parties."

[RNS]

Dr. Eugene Blake Criticizes Russian Church Evasion on Hungarian Situation

Dr. Eugene Carson Blake, president of the National Council of Churches, voiced criticism of a cable he received from the Russian Orthodox Church on the international crisis because it evaded the situation in Hungary.

The cable, signed by Metropolitan Nikolai of Krutitzky and Kolomna, secretary of the Russian Church's office of foreign affairs, was in answer to one sent him early in November by Dr. Blake.

In his cable Dr. Blake had called on the Churches in the USSR to "represent to

of Churches.

Noting that the exchange of messages was the first between American and Russian Churches in an international crisis since the Communists came to power years ago, Dr. Blake called this "a hopeful sign that it is now possible for Churches of the two countries to speak one another."

[R]

Cardinal Wyszynski Replaces Administrators of Five Sees

Stefan Cardinal Wyszynski, newly-ordained Roman Catholic Primate of Poland, has taken an important step toward freeing the Church's administration from "patriotic" priests and replacing them with others completely loyal to the Holy See, it was learned here.

The cardinal dismissed apostolic administrators who had been named by the Communist government to five dioceses: Gorzow, Opole, Wroclaw, Danzig, and Warmia — in the Western Territories taken from Germany after the war.

At the same time, he named bishops to three of the Sees, acting under a special authority in regard to episcopal appointments delegated to him by Pope Pius XII several years ago when the Church-State situation had become increasingly critical.

The new episcopal appointments were made entirely on Cardinal Wyszynski's initiative and without any consultation with the government.

In other areas of action a formal permitting religion to be taught in Poland's schools is being worked out by the newly-established joint Church-State Commission, it was announced in a statement broadcast by the Warsaw Radio.

The statement said "the government's view is that there should be unhindered freedom for the teaching of religion to those who desire it," but that "at the same time, the principle of the secular character of schools should be maintained."

The Church-State commission was set up following the recent release of Cardinal Wyszynski after three years of Communist detention.

Another Warsaw Radio broadcast said that "forceful groups" in Poland are demanding the restoration of the old *Tygodnik Powszechny*, a leading Roman Catholic newspaper, and the immediate abolition of State control over Church appointments.

The broadcast added, however, that while freedom of conscience is being granted to the people of Poland and the Church is being freed from the restrictions of the Stalinist era, "Poland will definitely remain a secular state with Constitutional division between Church and State."

[R]



RNS

Dr. Blake and Metropolitan Nikolai earlier this year.

the authorities of your nation your Christian concern that the Hungarian people be given freedom to determine their destiny as a nation."

He also asked that they join in prayers and material aid for "those who have suffered from conflicts in Hungary, the Middle East and other areas of the present disorders."

Metropolitan Nikolai, in his reply, said that Churches in the Soviet Union are opposed to aggression in the Middle East. He expressed the hope that "the world may find a just solution of problems in the Middle East without further violence or bloodshed." Of Hungary, he merely said that the Soviet churches were participating in "material aid" being extended by the government of the Soviet Union to "those who suffer" there.

Dr. Blake said that while he welcomed the "cordiality" of Metropolitan Nikolai's reply, he regretted the omission of any adequate response to his appeal with regard to the tragedy in Hungary.

"Out of our concern for faith, freedom, and justice," he said, "we lament the omission of any statement concerning the terror that has struck the freedom-loving people of Hungary."

He added that "it comes as no surprise that areas of disagreement disclosed in the formal conversations between Churchmen of these two countries still exist." This was a reference to the two-way visit of deputations of the Churches in the Soviet Union and the United States this year, initiated by the National Council

"Social Responsibility" at Wilton

The other day, a Wilton, Conn., commuter, after reading on the train about the plight of the fleeing Hungarians, got an idea. His own parish, St. Matthew's Church, had adopted a refugee family, Dutch citizens from Indonesia. The parish had sponsored the family, brought them here, and the experience had been a rewarding one in every way. As a matter of fact, not long ago the father of the refugee family received his fourth raise since he began his job there in Connecticut.

The young commuter had read of the Hungarian massacres and Eisenhower's decision to allow Hungarian refugees asylum here. After a quick phone-call check with other members of his home parish laymen's committee, my friend called the governor of Connecticut, but was unable to reach him. Finally he got hold of the lieutenant governor, told him his idea: would he send out a telegram to all 1,500 churches in the state urging them to assume responsibility for at least one Hungarian refugee or refugee family, as nothing could make Connecticut Thanksgiving this year more meaningful.

"When I called the lieutenant governor, I did not know there was such a thing as the International Rescue Committee," my friend told me. "Now I do, because they were the ones who gladly paid the cost of the 1,500 telegrams which the lieutenant governor sent out at once."

The response to the telegrams has been enthusiastic. In one family, for example, after the wire was read at the local church, one of the children asked the parents, "Couldn't we adopt a Hungarian child? If each of us gave up at one big thing a year, I'll bet we could afford it." Many parishes are considering sponsoring refugees.

The news of this telegram campaign has already been carried to Iron Curtain countries on both the Voice of America and Radio Free Europe.

Social Responsibility Committee

But this is only one example of the kind of thing laymen at St. Matthew's, Wilton, have been doing. At the Church 10 people make up what is called the parish's Social Responsibility Committee. It is more or less a steering committee aimed at exploring new areas where the parish might extend its work, organizing the parish to handle such projects, and getting them under way. Thus far, the Social Responsibility Committee has been responsible for sponsoring the Dutch family, and assisting in interesting local people in the Hungarian project. Committee members have also organized various parish groups to work on such other projects as these:

(1) **teacher-housing** in the area; (2) **teen-agers** and what can be done to make the children of commuters and the children of "natives" less "clique-ish"; (3) what can be done for **American Indians** ("a group whose heritage has been pretty much destroyed by our own") not so much through sending money as through educating an Indian in agricultural techniques he could later teach his people or through educating a young Indian girl in nursing; and (4) what can be done to **"activate the inactive"** and bring them into closer touch with the life of the parish.

At St. Matthew's, Wilton, clearly here again we see evidence of the remarkable quality that can come from marshalling laymen, giving them their heads, and encouraging them to think creatively about the different new areas in which the parish could extend its work. Much of the credit for the fact that such is the case in Wilton goes to the Rev. Robert L. Green, Jr., rector. "He's the best obviously dedicated man I've ever met," says one man. "We feel we've discovered a kind of modern-day prophet in our midst," says another.

It is a tragic fact that in many parishes today either a skittish rector is too shy of letting laymen take the bit in their own teeth, or he has failed to encourage his people to think much about what they could be doing to help the Church reach out in their community to new areas.

Wilton is an exciting reminder of what can be done. "Total involvement of the manpower" is the basic target. As the senior warden puts it: "You know, this place is really beginning to act like a church!"

Appointments Accepted

The Rev. Dr. William W. Arbuckle, formerly rector of St. David's Church, Topeka, Kan., is now chaplain of Tuller School (Teachers of the Children of God), 5870 E. Fourteenth, Tucson, Ariz.

The Rev. George Glenn Billings, formerly in charge of St. Mary's Church, Hamilton, Texas is now curate of Trinity Church, Rock Island, Ill. Address: 2607½ Thirteenth Ave.

The Rev. Dr. Wood B. Carper, Jr., formerly rector of the Church of the Holy Spirit, Lake Forest, Ill., is now professor of pastoral theology at GTS.

The Rev. Thomas S. Clarkson has retired from the chaplains' corps with the rank of Captain, USA, and is now rector of Walker's Parish, Cismont, Va. He was recently stationed at Fort Belvoir, Va.

The Rev. W. Kirk Cresap, formerly rector of St. John's Church, Wilmington, N. C., is now locum tenens of Varina Church, near Richmond, Va. Address: c/o Mrs. George Stoneman, Sr., Box 180, RFD 5, Richmond, Va.

The Rev. Robert L. Greene, formerly vicar of the Church of the Good Shepherd, Prospect, Ore., and vicar of St. Martin's, Shady Cove, is now rector of Grace Church, Astoria, Ore., and vicar of Emmanuel Church, Vesper. Address: 1545 Franklin Ave., Astoria.

The Rev. H. A. Guiley, formerly rector of St. John's Church, Linden Hills, Minneapolis, will on January 1st become chaplain of St. Timothy's House, Episcopal Church student center at the University of Minnesota, and vicar of Holy Trinity Church, Minneapolis.

In January construction of a new center on the campus is scheduled to begin.

The Rev. Strathmore Kilkenny, formerly curate of Christ Church, Williamsport, Pa., is now vicar of the Church of Our Saviour, Montoursville, Pa. Address: 31 N. Loyalsock Ave.

The Rev. Moultrie H. McIntosh, formerly rector of St. Bartholomew's Church, Hartsville, S. C., is now rector of St. Stephen's Church, Oak Ridge, Tenn.

The Rev. John Clarence Petrie, who is in charge of St. Martin's Church, Clewiston, Fla., has temporarily added the Church of St. John the Apostle, Belle Glade, and the Church of the Holy Nativity, Pahokee, Fla., to his care.

The Rev. John B. Reinheimer, formerly assistant at St. Matthew's Church, Evanston, Ill., will on January 1st become rector of St. Mary's Church, Arlington, Va.

The Rev. Howard J. Rudisill, formerly rector of St. Andrew's Church, York, Pa., is now rector of Deer Creek Parish, diocese of Maryland. Address: Darlington, Md.

During Fr. Rudisill's four years of service at St. Andrew's, the church has become a parish and a new church has been finished and dedicated.

The Rev. James E. Williams, formerly curate of St. Thomas' Church, Philadelphia, is now vicar of Holy Trinity Church, Nashville, Tenn., and chaplain to Episcopal Church students at Meharry Medical College, Fisk University, and Tennessee State University. Address: 1510 Sigler St., Nashville 4.

Resignations

The Rev. Dr. Churchill J. Gibson, rector of St. James' Church, Richmond, Va., will retire on April 21st, the day after his 72d birthday. He will then act as chaplain of the Church at Jamestown from April 26th through November.

In his post as chaplain at Jamestown, Dr. Gibson will coördinate the services of all religious bodies which were in existence in Virginia before 1776, in connection with the 350th anniversary celebration of the first permanent English-speaking settlement in America.

Changes of Address

The Rt. Rev. James P. Clements, Suffragan of Texas, may now be addressed at 2621 University Ave., Austin 5, Texas. He was formerly addressed

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in Houston, where he was rector of St. Mark's Church.

The Rev. William D. Eddy, co-director of the Hokkaido University Center, Sapporo, Japan, should again be addressed c/o Mr. John Bemis, Concord, N. H. The Rev. Mr. Eddy spent several weeks this summer in Mexico, visiting his parents.

The Rev. Albert P. Mack, who recently retired as rector of St. John's Parish, Marion, N. C., may now be addressed at 1336 E. Cooper Dr., Lexington, Ky.

Ordinations

Deacons

Oregon — By Bishop Dagwell, on November 3d, to the perpetual diaconate, at Christ Church, Oswego (the Very Rev. J. L. O'Rillion preaching):

Dr. Henry C. Barter, chiropractor, presented by the Rev. L. F. Evenson, and Mr. Harold F. Needham, country circulation manager of the Oregonian, presented by the Rev. J. R. Vance. The Rev. Dr. Barter's address: 2024 Seventh Ave., Milwaukie 22, Ore.; the Rev. Mr. Needham's address: 12231 S.W. Orchard Hill Rd., Oswego, Ore.

Diocesan Positions

The Rev. Kenneth M. Gearhart, vicar of St. John's Church, Moultrie, Ga., has been appointed chairman of Georgia's diocesan department of missions, succeeding the Rev. William C. Baxter, who left the diocese.

Living Church Correspondents

The Rev. Burtis M. Dougherty, rector of St. Thomas' Church, Buffalo, is now correspondent for the diocese of Western New York. Canon Mitchell Haddad, of St. Paul's Cathedral, Buffalo, former correspondent for The Living Church, will continue as a member of the diocesan department of promotion but will have special responsibility for radio and television.

The Rev. Mr. Dougherty's office address is 537 S. Park Ave., Buffalo; his residence, 41 George St., Hamburg, N. Y.

Other Changes

The dean and chapter of the Cathedral Church of St. Luke, Orlando, Fla., have named the Rev. C. Bertram Runnalls as canon missionary and the Rev. Lloyd A. Cox as canon chancellor. Both men have been serving as canons of the cathedral.

The Rev. James Savoy, rector of the Church of the Advent, Nashville, Tenn., was several months ago appointed deputy regional chaplain (Major) of the Civil Air Patrol, serving as assistant to the Rev. Robert M. Shaw, rector of St. George's Church, Nashville, who is regional chaplain (Colonel).

Fr. Shaw and Fr. Savoy recently attended a four-day meeting of the national chaplains' committee in Arizona, along with eight other Civil Air Patrol chaplains. One of the chaplains was a Roman Catholic, and their host for the meeting was a Jewish chaplain.

Deaths

*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."*

The Rev. Theodore Haydn, retired priest of the diocese of Albany, died suddenly in Troy, N. Y., on November 5th. He was 80 years old.

Fr. Haydn had been active as a supply priest up to the day of his death, having conducted services at St. Andrew's, Scotia, the day before he died. A graduate of St. Andrew's Theological Seminary, Fr. Haydn was ordained priest in 1901. He served churches in the diocese of Central New York at Dryden, Clayton, LaFargeville, Oxford, and Syracuse until 1922 when he became rector of Trinity Church, Watervliet, N. Y. He served there until his retirement in 1944. He is survived by his wife, Nina Howlett Haydn; a son, Robert F. Haydn; a daughter, Mrs. James D. McNary; and two grandsons.

The Rev. Walter S. Howard, 90, retired rector of Christ Church, St. Paul, Minn., died November 3d at his home in Los Angeles. Mr. Howard was serving as an assistant at St. Thomas Church, Hollywood, Calif., until this year.

Mr. Howard was graduated from the University of Rochester in 1891 and was ordained priest

in 1896. From 1899 to 1902 he was dean of Trinity Cathedral in Michigan City, Ind. Other churches served by Mr. Howard included St. Thomas Church, Plymouth, Ind.; St. James Church, South Bend, Ind.; and Christ Church, St. Paul, Minn., where he served as rector for 24 years. He was six times a deputy to General Convention, a member of the Standing Committee and an Examining Chaplain.

The Rev. Victor Lewis, 64-year-old rector of St. John's Church, Boonton, N. J., died suddenly on November 1st. Mr. Lewis suffered a heart attack shortly after he conducted an All Saints' Day service at the church.

Mr. Lewis was born in Birmingham, England, and was a graduate of the University of Toronto. After serving churches in Canada and the Western part of the United States for several years, he became rector of St. Matthew's Church, Jersey City in 1943. He remained there until 1949, when he became rector of St. John's Church, Boonton. In Jersey City he was secretary of the Council of Christ Hospital and in Dover he was active in community affairs, including the Rotary Club and the YMCA. He is survived by his wife, Kathleen McConnell Lewis; one son, L. Morgan Lewis, one daughter, Aileen Lewis; a brother, Albee, and a sister, Nellie.

Mrs. Marion Stires Carpenter, widow of James E. R. Carpenter, New York City architect, died October 24th at her home in New York City. Mrs. Carpenter was the sister of the late Rt. Rev. Ernest Stires, Bishop of Long Island.

Mrs. Carpenter was born in Norfolk, Va., where she lived until moving to New York City with her husband. Funeral services were held at St. Thomas' Church, New York City, where Mr. Carpenter had been an active member for many years. She is survived by one grandson.

Walter E. Edge, former governor of New Jersey, United States Senator, and ambassador to France, died October 22nd at his home in Princeton. He was 72 years old.

Funeral services were held at Trinity Church, Princeton, of which Mr. Edge was an active member. The services were conducted by the Rev. Arthur L. Kinsolving, rector of St. James Church, New York City, and former rector of Trinity Church. Trinity Church is situated across the street from Morven, the historic mansion where Mr. Edge gave to New Jersey two years ago.



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Marshall Field, III, noted business man, philanthropist, and publisher, died November 10th in a New York City hospital. He was 63 years old.

Funeral services were held in New York at St. James' Church and were conducted by the Rev. L. Kinsolving, rector, and the Rev. L. C. Becker, rector of St. John's Church, Cold Spring Harbor, where Mr. Field attended services when in New York. The following day services were held at the Cathedral of St. James, Chicago, and were conducted by the Very Rev. Howard S. Kennedy, rector of the cathedral. Mr. Field was survived by his wife, Mrs. Ruth Pruyn Field; and a son, Marshall Field, IV, who will succeed his father as president of Field Enterprises, Inc. and as editor and publisher of the Chicago Sun-Times.

Arley B. Magee, Jr., judge of the Kent County Court of Common Pleas, died suddenly in the courthouse in Dover, Del., on October 23d. Judge Magee, who was 56, was an active member of Christ Church, Dover.

Mr. Magee, a native of Dover, was a graduate of the University of Delaware and received his degree in law from George Washington University. He was a practicing lawyer in Dover for 30 years. He was a member of the American Bar Association, the Kiwanis Club, the State Bar Association, and the American Bar Association. He is survived by his wife, Jane Ferguson Magee; and his daughter, Mrs. Ann Wright.

We congratulate

THE WOMAN'S AUXILIARY, CHURCH OF THE SAVIOR, ROCK HILL, S. C., which is sponsoring a 22-year-old Jordanian girl attend school in America. The women have made arrangements to pay the tuition for Linda Issa Marto at Anthrop College this year. Linda, who was born in Jerusalem and lived with her family in Bethlehem until this year, came to America to study to be a teacher.

ST. PHILLIP'S CHURCH, ROSEBUD, Mont., which celebrated its 50th anniversary at a Holy Eucharist service and reception. The service was conducted by the Rt. Rev. Chandler Sterling, newly elected Bishop of Montana. Over 100 people attended the program and tea held in the log church.

CHURCH OF THE MESSIAH, PROVIDENCE, R. I., which recently celebrated its 100th anniversary. The celebration included a special evening service at which Bishop Higgins of Rhode Island was the officiant and preacher.

ST. ANDREW'S SCHOOL, MIDDLETOWN, N. J., which recently dedicated the new wing to the main building, including a new library. The wing also includes a large study hall, four classrooms, two conference rooms, two faculty apartments, and double rooms for 56 boys. An enlarged auditorium is expected to be ready for use in the near future. Mrs. Irene du Pont was the sponsor of the new building. Bishop Mosley of Delaware was the officiant at the dedication service, which were held in conjunction with the 26th anniversary of the school.

ST. PETER'S CHURCH, MOUNTAIN LAKES, N. J., which recently completed a new \$90,000 parish hall. The new building includes an auditorium, room for 21 Church school classes, the pastor's living quarters, and church offices.

Engagements

Miss Mary Sue Griffith and the Rev. David R. Long, vicar of Grace Chapel, Wyandotte, Mich., are to be married on December 29th. Miss Griffith's late mother was assistant editor of the Mesan newspaper of Michigan and was also correspondent for The Living Church.

Births

The Rev. CLARENCE W. SICKLES and Mrs. Sickles, of St. James' Church, Hackettstown, N. J., on the birth of their fifth child, Margaret Ann, on September 23d.

The Rev. RICHARD M. TRELEASE and Mrs. Trelease, of St. Andrew's Church, Wilmington, Del., on the birth of a daughter, Phyllis Hope.

December 9, 1956

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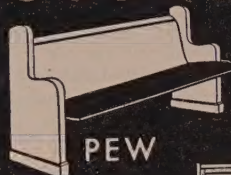
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LETTERS

Continued from page 9

cent answers to Mrs. Neal's strictures would not be difficult to make.

On another subject altogether, I should like to express gratitude for the Rev. J. F. Machen's article in the same issue of THE LIVING CHURCH. For seasoned wisdom, for genuine Christian charity, and for honest humility, it was most refreshing. It is men like Mr. Machen who make the Church. Surely everything else that the Church can offer "profiteth nothing" without the spirit that he exemplifies.

THOMAS H. B. ROBERTSON
Springfield, Mass.

Straddling a Wall

I read Emily Gardiner Neal's "A layman looks at the Episcopal Church," with mixed feelings of dismay, annoyance, and finally approval completely of the article, because it really hits the nail right on the head with regard to The Episcopal Church being "liberalized out of existence."

The Episcopal Church, as such, *does have* a great unifying faith, resting securely upon the Rock of Peter, but, as the article says, there are literally hundreds of so-called Episcopalians, who are *in fact* not Episcopalians at all! We are, because of this, a juxtaposition — a negation of what we say we are, or rather, what the Church and its creed says we are — doing a beautiful straddling of the wall between belief and unbelief.

At a recent Kiwanis Club session, one of the members said jocularly: "Well, the Protestants think they go to Hell if they are bad, and to Heaven if they are good; the Romans think they all just go to Heaven — they, and no one else; while the Episcopalians don't have the least idea of where they are going, and don't seem to worry about it, either." This is a crude, unwarranted indictment of our Episcopal Church, but to one half or better of our so-called members, it just about fits — like a stretch-sock!

I sincerely object to the Anglican Church of the United States being a basement for bargain-hunting religion seekers! For our blessed Lord's sake let us know what we should do — and do it; and then we shall know the Truth. To my best knowledge the Anglican Church was never a Protestant Church! What it was, and is supposed to be today, is one Holy Catholic and Apostolic Church. And I might add, if we don't believe in the divinity of our Lord, we had better not believe the sun will rise tomorrow morning!

RAY W. NAEGELE
Cleveland, Ohio

Bunch of Trees or Forest?

Several things, among them the recent discussion about "open" Communion and the recent article entitled "A Layman Looks at the Episcopal Church" have stirred me — at least to the point of getting in a word for the liberals who have taken quite a beating in recent issues of THE LIVING CHURCH. As an interested layman, a Bible class teacher, and one who loves the Church because of its liberalness, I must sincerely protest.

The article referred to above is not the voice of our current body of active laymen. . . .

While stationed in India with the Army I had occasion to visit the famed banyan tree near Calcutta. It has grown into what appears to be a circular grove of trees, so inter-connected. It is beautiful and vigorous — except the original center tree which is completely decayed. Why? Perhaps because one day it found itself feeding on sterile soil.

Let me say here that THE LIVING CHURCH is often magnificent. In your editorials on race relations you have been truly dynamic and have put the burden on Christians of living their faith. Some months ago, in a small article about a drunk on the church steps, and in your recent editorial on preachers, you have wonderfully pictured the type of love which must underlie Christian action.

So, in the midst of this exciting picture of a burning, living faith, what do you

You say that none of it is valid unless you go through certain ceremonies, mumble certain words, and follow only one man-prescribed form of Communion service. All above all, don't share that Communion service with other Christians!

In my opinion, your final retreat in theological reaction is shown by the closing paragraphs of your last editorial on "open" Communion debate. After saying, in effect, that we ought to have "open" Communion among all Christians, you throw the question back in God's lap and hide in protecting robes of predestination.

Perhaps the feelings of the bulk of your liberal laity can be summed up to some extent as follows:

First, they do not like intellectual dishonesty. They do not believe that a Church should distort and strain words and historical facts to fit a creed or discipline arrived at before the facts were discovered. . . .

Secondly, they feel that all the evidence of the New Testament adds up to the fact that it is impossible to separate faith and works. . . .

And, thirdly, they believe that each branch of Christianity has some merit. They think of these different groups as trees coming from seed planted by Christ. Any one of the trees can be damaged if it is pruned too closely by inflexible discipline or shaded too much by ritual. Your liberals believe that if we let these trees grow and let their branches intermingle at some points, then one day we will have a beautiful forest rather than a bunch of trees.

Marietta, Ga.

MORGAN THOMAS

Many Exceptions

I take exception, and know that countless other Churchmen will join with me in taking exception, to the article by Emily Gardiner Neal [L. C., November 11th].

For every priest that she may name who is trying to "liberalize" the Church, I can name 40 who are teaching and keeping the Faith.

If to satisfy a loved one, or to conform to the proprieties, or to be "right" (that is, respectable) or even to find rest and ease from the burden and heat of life's day, one lightly submits to Holy Baptism, to Confirmation, goes up to the Lord's Table, that one will not find his hunger or desire satisfied. But even so, his feet are set in a large room. What he reaches after is there for him. Each as each can, receives. Our Lord did not say that if we just come into His Church we

He said: "Come unto Me." And in the arch we can find Him.

The members of the congregation of Christ's arch are not an association of people who have gone through a dye bath of goodness and have therefore become good. They are people who want to be good, each in such measure as his or her ideal of goodness has been shaped.

Some are like the merchant man seeking costly pearls and seeing one of great price ready to sell all to buy it. Others want it and would like to bargain for it for a little while. But the idea of putting out or excluding those poorer ones who err because their way for God is not according to knowledge, but the way of Holy Church. Our Lord in His parables and sermons taught us other-

There is no such person as an "eminent churchman" who teaches that it is sufficient to acknowledge Jesus Christ as just a good man while denying His divinity; such a man would neither be eminent nor a churchman.

Furthermore, to seek religious guidance and would seek scientific information might be the "trained theologian" the impression of being challenged to a debate, rather than heart hunger asking for the Bread of Life. As we kneel at the Altar rail and humbly lay out our hands for a morsel of Bread, our hearts receive our Lord's indwelling and our souls are fed.

There assuredly are not as many conflicting interpretations of the Bible as there are preachers. It is usual to refer to the whale as a whale — just a great fish. We only know it must have been a whale. But why is it an issue of it? It doesn't much matter to our soul's health what we call a fish. The same rule applies to creation in six days or seven aeons.

The Prayer Book's instruction about fasting — "such a measure of abstinence as is especially suited to acts and exercises

of devotion." And who shall decide for another what that measure is?

With regard to a minimum standard for Confirmation instruction — it is "each as each can." Confirmation is much more of a receiving than of a doing.

Protests are sometimes made about the confirmation of very young children "who do not know what they are doing." But, as in Baptism, it is blessing and the gift of the Holy Spirit. If we appreciate the gift, so much the richer we know ourselves to be. But the gift is not withheld pending our appreciation. The blessing is given when we come and kneel down for it.

MARGARET E. GOWIE

Los Angeles, Calif.

First Thanksgiving

The Rev. Geddes MacGregor's luminous spiritual interpretation of "Thanksgiving Then and Now" excites my gratitude and, at once, moves me to express a conviction of long standing.

Since the Pilgrims were echoing, with an increased intensity, the Harvest Thanksgiving services which had been common English practice for centuries, is it not highly probable that the good Anglicans at Jamestown celebrated the first Thanksgiving in 1607? It is hardly realistic to suppose that these people, moved to the building of a church, suddenly abandoned the traditional practice of their ancestral Faith!

(REV.) ERIC MONTIZAMBERT
Canon, Grace Cathedral

San Francisco, Calif.

Question Answered

The question asked by Emily Gardiner Neal in your November 11th issue, "Is the Church being liberalized out of existence?" has been crying to be asked and answered for a long, long time. Congratulations on the best piece of common-sense writing that

has appeared in your pages for many a day.

As St. Paul wrote to the Romans, the Church must not be conformed to a changing world, and, as Mrs. Neal so incisively points out, the Roman Church of today can certainly teach us a lesson on that point.

I am wondering whether the photograph accompanying the article was intended as a further illustration of Mrs. Neal's point. Two boys are presenting themselves for confirmation, one in a kaleidoscopic sweater, the other in shirtsleeves. In my profession one who would have the effrontery to appear at the bar of a court of law in such garb would be ordered out in no uncertain terms. Is the altar of the Church entitled to less respect?

W. CLARK HANNA

Philadelphia, Pa.

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11. St. Patrick's, Dallas; Christ Church, Redondo Beach, Calif.
12. St. Stephen Protomartyr, Aurora, Colo.; Trinity, Tallulah, La.; St. Paul's Cathedral, Los Angeles.
13. St. Paul's, Goodland, Kan.; St. Alban's, Los Angeles.
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ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING 261 Fell St.
Rev. Weston H. Gillett, r; Rev. Francis McNaull
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;
C Sat 5-6:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 7

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 8, 9:30 (Cho) 11; weekdays 7:15; Sat 8:45

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

KEY—Light face type denote AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7,
EP 6; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7:30, 8, 9, 10; MP, HC & Ser 11; Ev &
Ser 4; Wkdys: MP 8:30; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS' 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11; EP Cho 4; Daily HC
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10



NEW YORK N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, H
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: H
(Thurs also at 7:30) 12:05 ex Sat; Prayer & S
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; C
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily:
ex Thurs at 8, 10, EP 5:30

SOUTHERN PINES, N. C.

EMMANUEL CHURCH On U.S.
Sun 8, 9:30, 11, Ev 6; HD & Wed HC 10; Fri
Healing Service 9:30; C Sat 6

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th
Sun HC 8, 9, 11, EP 5:30; Daily ex Mon
Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 1
Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; D
Masses: Mon & Fri 9, Tues & Thurs 10:30, W
Sat 7:30; Sol Ev & Sta 1st Fri 8; Holy Un
2d Thurs 11; C Sat 4-5; Open Daily until 6 P

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